

Augusta, Me. Jan. 17, 1848.

Dear Sir,



I have received a circular from Mr. Whipple containing a call for an Anti-Sabbath Convention, with the request that I would sign it, and forward my name to you.

I regret to say that I cannot sign it, though in many things I ^{should} deem it an honor to have my name conjoined with those who will become its subscribers.

The title does not please me, "An Anti-Sabbath Convention." Call it "An Anti-American and Foreign Sabbath Union, *convention," or An Anti-Sabbath Superstition and Legal Enforcement Convention, and or something of that sort, and I could go heartily for it.

I am not so much for distraining the Lord's Day, as for reforming it.

If indeed by "Sabbath" you mean simply the Jewish institution, ~~of that~~, one of St Paul's "beggarly elements," of course I am against that, root and branch.

But there is a certain something which in popular usage is sometimes called Sabbath, sometimes Sunday, or the Lord's Day, which, if it could be put on its proper basis, I am fair to say I would like to have retained.

With most of the sentiments of the Address I heartily concur.

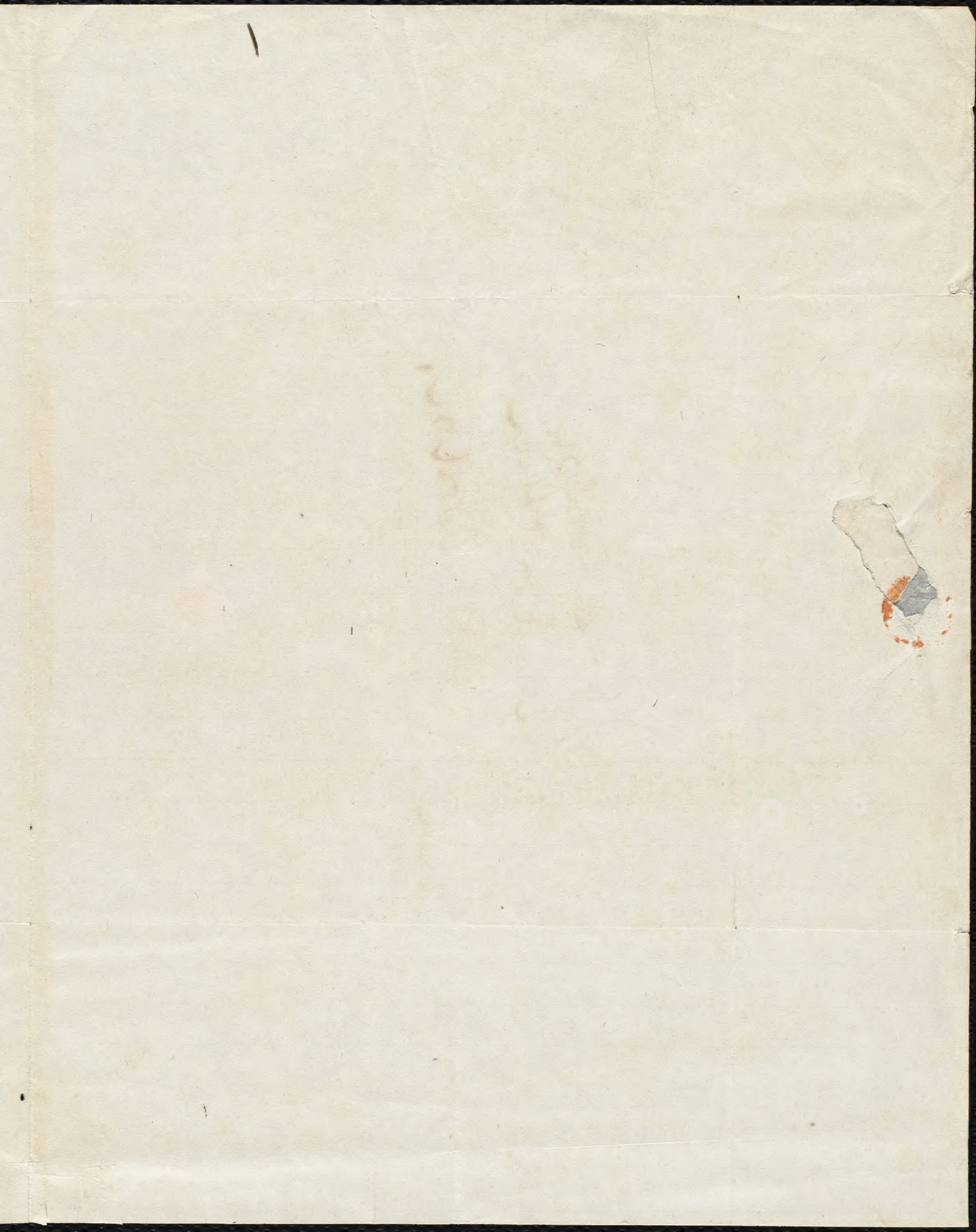
The great trouble is not that men keep what they call 'holy time', but that they do not understand what is holy.

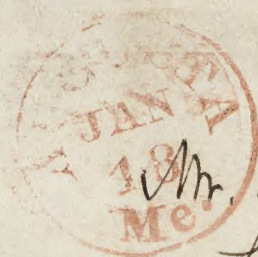
Why should not Peace, Anti-slavery, Human Brotherhood, and all Humanity be deemed 'holy' themes, Evangelical, Scriptural?

Is there any way to revive in so-called Christians a sentiment of their Lord and Master that it is right to 'do good' on the Sabbath day?

But, you want my name, and not my speculations; still as I was obliged to withhold the first, I thought it but fair to give you the last.

Yours
in hope if not in Plan
J. Judd Jr.





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